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In Praise of Teaching Missions

Gerard Sampson, C.R.



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IN PRAISE OF TEACHING
MISSIONS

IN PRAISE OF TEACHING MISSIONS (*Anglican*)

AND HOW TO CONDUCT THEM

BY

GERARD SAMPSON, C.R.

HOUSE OF THE RESURRECTION
- MIRFIELD

LONDON

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DEDICATED

TO THE HONOUR AND GLORY OF

OUR LORD GOD THE HOLY GHOST

THE GIVER OF ALL GIFTS OF GRACE

THE ONE INFALLIBLE GUIDE INTO ALL THE TRUTH

THE TEACHER OF ALL THINGS

INTRODUCTION

IN these few words of introduction I would beg indulgence of all who may read this book, for setting forth at length an ideal and working out of a Teaching Mission which, as far as I have been able to ascertain, is almost entirely my own. But I was asked to write what I have written, otherwise I should hardly have done so under its title, for many, far more competent and gifted, have been preaching Teaching Missions, but with different aims and another object in view. I do not therefore wish it to be thought, because I have said little about such Teaching Missions, or Missions of Instruction, that I am unconscious of their value, or the good results that followed them, but all the information I could obtain was too scanty to be of much use, and I found that if a book was to be written on the subject it could

only be done by giving my own experience and method and ways of conducting them. The ideal of the Teaching Mission which I have ever kept before me is the Mission dedicated to the HOLY SPIRIT, and the teaching of the things of the Spiritual Life and Faith, and they are therefore rightly dedicated to the HOLY SPIRIT, for He is the One infallible Teacher of the Church, and the Author and Giver of the Life of Grace in the Church, in Holy Sacraments and Prayer. We are confident that the ideal which this Mission has, and the HOLY SPIRIT, to whose honour and glory they are dedicated, are just that ideal and devotion of which the Church and her members are in most need.

The neglect of devotion and prayer to the HOLY GHOST is one of the saddest of sins and the most widespread. It is common to all stages of religious life. There is also this further great reason for promoting devotion to the HOLY SPIRIT, and strengthening and confirming the Spiritual Life and Faith of our people, that "truth is fallen in the street," and religious controversy, doubt, unbelief, and scepticism abound, and even within the Church are to be

found those who would overthrow the Catholic Truth itself contained in the Creeds. We have therefore no hesitation in saying that these Missions dedicated to the HOLY SPIRIT, Who alone can guide the Church into all the truth, and the teaching of personal Piety and Faith through His Gifts and Grace, are the most urgent need of the Church in the present day.

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IN PRAISE OF TEACHING MISSIONS

AND HOW TO CONDUCT THEM

I

THEIR ORIGIN AND MISSION

MISSION preaching has been the characteristic feature of the Church from the days of the Apostles, when, as a result of S. Peter's first mission sermon, those that heard his words, convicted of their sins and pricked to the heart, said unto Peter and the rest of the Apostles, "What shall we do?" and Peter said unto them, "Repent ye and be baptized everyone of you in the Name of JESUS CHRIST unto the remission of your sins, and ye shall receive the gift of the HOLY GHOST." It is the direct fulfilment of our LORD's last command to His Apostles, and through them to His Church, "that repentance and remission of sins should be preached in His name unto all the

**Parochial
and Teach-
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sions the
fulfilment
of our Lord's
command.**

nations beginning from Jerusalem." But it was only one half of it, for our LORD continued, "Teaching them to observe all things whatsoever I have commanded you." "Teaching them," therefore, is an important part of our LORD's first commission to His Apostles when He sent them forth into all the world to preach the Gospel.

Mission preaching therefore has been always, in obedience to our LORD's command, an essential part of the work of the Church, but missions of repentance unto remission of sins have had a far larger share of attention than the teaching missions of grace unto faith and obedience.

The preaching of missions to the Jewish people, to the Gentile world, and to the heathen nations, may be found in every age of the Church ; but the popular or parochial mission within the Church, to her own members, and "the preaching of repentance unto remission of sins" to them is of a comparatively late date. It is true that the place of the modern Parochial Mission was in part taken in the early and mediæval Church, by the very general custom of setting apart the seasons of Advent and Lent

respectively for the preaching of the Four Last Things and the Seven Deadly Sins, but it was not until the days of the preaching of the Dominican and Franciscan Friars that special missions were preached in parishes. The first popular, or parochial, mission for the conversion of sinners was preached by S. Vincent de Paul to peasants in the year 1617, and were chiefly confined to the country districts. The plan of services which S. Vincent adopted was very much the same as that followed by the religious orders in the Roman Church, the Jesuits, Passionists, and Redemptorists to-day, and by our own mission clergy for the most part. It was not, however, until the great London twelve-days' Mission of 1869, more than two centuries later, that Parochial Missions were preached in the English Church. There had of course been evangelical religious movements, and revivals led by this or that remarkable mission preacher, such as Wesley, Irving, Fletcher, or Dr. Cumming, but the parochial mission as we now know it did not come into use until after this London Mission.

S. Vincent
de Paul,
founder of
the plan of
the Paro-
chial Mis-
sion.

Its great success led to missions of a similar kind being held all over the country in town and village ; and they have been conducted in an ever-increasing number. But these are missions of the preaching of repentance unto the remission of sins for the conversion of sinners ; but missions of the preaching of grace, the missions of teaching of faith and obedience, of this kind of mission very few have been conducted.

Teaching Missions are, in fact, of quite a recent date, and have mostly taken the character

Teaching Missions of more recent date. of missions of instruction for the people, rather than "The teaching them to observe all things," what-

soever our LORD hath commanded His Church, that is, missions of the preaching of grace in the gifts of the HOLY SPIRIT, of the teaching of the value of quiet, the realisation of the presence of GOD, the knowledge of GOD and the love of GOD, in, as S. Paul quaintly expresses it, "the hidden man of the heart" ; which teaching of the knowledge and love of GOD is not a matter of a formal course of instructions, or head knowledge, but a revelation and a life, a teaching of the things

of GOD through the HOLY GHOST, aiming at bringing about this revelation, and life of joyous intimate communion with GOD our LORD in Private Prayer, Meditation, and the Blessed Sacrament, and the other manifold means of grace in the Church, in which joyous communion and fellowship, each and every member of the Church ought to rejoice, not only with all the saints on earth, but with the whole company of saints and angels in Heaven. It is the culture, development, and growth of the spiritual life which is, we believe, the great need of most of our people. "The Church," as someone lately has very wisely said, "is over-organised in every direction. What it lacks is power." There is every external accessory for extending the work of the Church, but the spiritual life, that "life which is hid with CHRIST in GOD," in each individual member, is left largely untaught, unaided ; and yet this life, the spiritual life, is power, the power of GOD in man, and without it the Church with her vast organisations, missions, and manifold works may have a name that it liveth but nevertheless be

spiritually dead. Few, I suppose, would not be ready to admit that there are large numbers of people in regular Church attendance who live so to speak in the dark, with but the faintest realisation of the presence of GOD of which the Psalmist speaks when he says, "Thou art about my path and about my bed, and spiest out all my ways. There is not a word in my tongue but Thou, O LORD, knowest it altogether." Their knowledge and love of GOD is no more than a matter of hearsay—"I had heard of Thee with the hearing of the ear"—of the recitation of creeds, or certain religious acts. How few there are who so know and love GOD, and in so knowable and lovable a way, that prayer to them is a delight, and a good Communion the greatest joy on earth, and to whom to fall into sin is a terror, because it cuts them off from communion with GOD our LORD, and this to such is the beginning of Hell on earth.

We shall have more to say on this subject later on, but as we have shown, up to the present the Parochial Mission is almost the

only one taken. We believe, however, that the time has come for another kind of mission, not as a substitute for, but one that shall be as largely, if not indeed more largely used, and that such missions are these Teaching Missions of the HOLY SPIRIT of which I am about to write, and the preaching of which I believe to be the direct fulfilment of part of our LORD's original commission to His Church.

Honestly we are convinced that there are great crowds of ordinary churchgoers, communicants, and others who have reached a stage in spiritual life and education be- **Their con-**
yond the old-fashioned converting **verting**
missions. Even those, and there **power.**

are very many in every congregation who need conversion, we are confident, in many parishes and congregations, are more likely to be converted by the preaching of the gifts of the grace of God's Love abounding in Prayer and Sacrament through the HOLY GHOST, than by trying to bring them to a conviction of their guilt by the preaching to them of sin and judgment to come. Most of those who now come to church need help and encouragement

to know GOD and to love GOD, His power, His compassion, and His grace, rather than to think about themselves, their weakness, and their sin. The age is far too introspective, subjective, and neurotic in religion, as much as it is in ordinary life. The missions of the HOLY SPIRIT are the looking away from self to Almighty GOD and His freely given gifts and grace for our Salvation, and for this reason they are extraordinarily stimulating and refreshing.

For the last fifteen years I have been conducting Teaching Missions, but developing them as Teaching Missions of the HOLY SPIRIT. I have confined my attention wholly to them, and have never taken any Parochial Missions, and the experience I have gained has led me to believe that they have in them extraordinary powers for advancing and perfecting personal piety, devotion, and faith. It was therefore with much satisfaction that Teaching Missions I accepted the kind invitation of the publishers to write this book on Teaching Missions, for I firmly believe, as I said in a recent article printed in the *Church Times*, that they are the special need

of the Church at the present time, for we believe that the whole spiritual life of the Church, the faith, obedience, and happiness of our people would be greatly helped if they were regularly conducted in every parish Church in the Kingdom.

I must however beg indulgence of all who read what I am about to write, for what I say about the special form of Teaching Mission which I desire to advocate must be very largely the record of my own experience, and method, and ways of conducting it, for few, or none, have ever taken them on these lines, and so I have had no one to aid me by their own experience. The Teaching Missions, such as those generally conducted, have, as far as I have been able to ascertain, been **Missions of** Missions of Instruction, and worked **Instruction** and preached with entirely different **not popular.** ideals and aims to those which I have followed from the first. Yet I believe that my ideals and aims are the only ones which can make Teaching Missions both as popular and as necessary as the Parochial Mission.

Many, far more capable than myself, I hope,

may be inspired by what I write to conduct them themselves on the lines I am about to describe, and thus greatly improve and develop their effective working ; but for the present there is neither literature nor experience for me to draw from except my own. How true this is may be seen from the fact that about two years ago, when I was asked to write a chapter on Teaching Missions in a forthcoming book on Missions, I wrote to one whose judgment I greatly value, with a considerable experience in mission preaching, to ask him if he could tell me of anyone, or of any book, that might help me with information, to add to my own experience and knowledge. His answer was : " I was going to say that I wish I could help you by suggesting to you any book, or person, with much to say about teaching missions, but on second thoughts I am rather glad that I am unable to do this, because I think your paper will be more useful if it simply gives your own ideas, your own hopes, and your own experience. You have felt called to elaborate this particular kind of work, and you have something to tell us about

it. I cannot help thinking that you will do more good by telling us with simplicity what you have to tell, than by collecting what others have said and putting it together."

In spite of this, however, when the invitation came to me to write this book, I wrote letters to about two hundred and fifty clergy who conduct Parochial Missions, with a similar request, asking them to give me any information that might be of use to

Results of inquiries, few taken, little information.

me, if they had ever conducted any Teaching Missions. I received a great number of letters in reply, but a comparatively very small number had taken them, and from those who had I gathered, from the information they gave, that they were, as I have said, chiefly Missions of Instruction, being a series of sermons on articles of the Faith. Many simply dealt with teaching in relation to the ordinary mission, some few of the Teaching Mission proper, but the information thus kindly supplied to me would not cover more than one or two pages, and is quite inadequate to produce a book. Teaching Missions, if no more than missions of in-

struction, may be useful in some parishes, but we do not believe that they could ever become popular, or draw large congregations, or arouse much interest, for the reason that in some way or other this sort of course of instruction and similar subjects are being given in Catechisms, Sunday School Lessons for the year, Confirmation Classes, Communicants' Guilds, &c.

On the other hand, the Teaching Mission for the instruction and development of the spiritual life, in all its aspects of faith and practice in relation to personal religion, will attract and bring together as many, and in some cases more than the Parochial Mission, and that, too, without any of the extraordinary means taken in Parochial Missions to bring in the outsider.

The teaching, however, which is not given in the Church, and which is badly needed, is this teaching to which I have referred, which has to do with the culture and development of the spiritual life.

These Teaching Missions of the HOLY SPIRIT are the missions of the spiritual life, personal religion, and piety. The help and

guidance given in them to a congregation is that which a comparatively few now receive in their annual three days' retreat.

We shall best understand the claim of the Teaching Mission and what really its work, aim, and object is, if we just briefly give those of the ordinary Parochial Mission, for the two missions are entirely distinct, and should be kept so, for they have two wholly different ends before them, the one being a preaching of Repentance unto Remission of Sins, the other the preaching of Grace unto the full use of all the means of Grace unto perfection of life.

The general aim of the parochial or popular mission is to awaken the sinner to such a conviction of his sins as then and there to seek for pardon of God, and the success or otherwise of such missions is sometimes, though we doubt if always, correctly judged by the number of conversions or confessions.

The Teaching Mission has a different end in view. As the primary object of the Parochial Mission is to bring about real conversion, so on the other hand that of these Teaching Missions

is to bring about real Communion with GOD, not conversion to GOD, but union with GOD, not conviction of sin, but confirmation in grace, not Calvary, but Pentecost. The one leads penitents to the confession of their sins at the foot of the Cross, the other penitents seeking renewal unto holiness in Communion with our LORD at the Altar. The one is accomplished in the power of the Precious Blood and the Atonement, the other in that of the HOLY GHOST and Sanctification.

The title "Teaching Mission" is, we admit, rather misleading, for the word "teaching"

The title suggests the lecture room and
"Teaching rather dry and formal discourses on
Mission" difficult doctrines and subjects.
misleading.

But although the title "Teaching Mission" may be misleading, and is, if it is taken to mean merely a mission of instruction such as we have referred to, the word teaching stands for something, and that a very important some-

The mis- thing—namely, the teaching of the
sions of the HOLY GHOST, the one infallible
Holy Spirit. Teacher of men, and that they
 are therefore His missions, the missions of
 the HOLY GHOST, Who alone can teach us all.

things, even the deep things of GOD, Who is the Spirit of Truth, and thus the only One Who can lead the Church into all the Truth. The teaching therefore given must not be that of intellectualism, but of the HOLY GHOST. It would really be better therefore to speak of these missions as the Teaching Missions of the HOLY SPIRIT. This distinction would be useful, for it would at once differentiate them from the Parochial Mission, which may be said to draw its inspiration from the Holy Gospels, rather than as this one from the Acts of the Apostles, and the work of the HOLY GHOST in the Church.

The command of our LORD to preach both missions, the parochial and the teaching, was given, as we have pointed out, by our LORD's commission to His Apostles before His Ascension into Heaven ; and we desire now to prove that both in obedience to His command had their place in the earliest days of the Church, and that both were first preached by the Apostles themselves.

**The
Apostles
preached
both the
Parochial
and Teach-
ing Mis-
sions.**

S. Paul, for example, always began when he

went into a new district to preach what we should call the Parochial Mission—that is, repentance towards God and faith towards our LORD JESUS CHRIST unto remission of sins. S. Paul, however, made it a practice, as far as he was able, in spite of his enormous missionary labour over the greater part of Asia, to return again to these same Churches for this other sort of mission, the Teaching Mission of the HOLY SPIRIT—namely, the strengthening and confirming of the members of the Churches in their spiritual life, faith, and obedience. These frequent revisits of S. Paul to the Churches which he had founded were to strengthen and confirm the faithful, and in these revisits we may find the ideal of these Teaching Missions of the HOLY SPIRIT, their aim and their object. In Acts xiv. 22 we read, “They”—that is, Paul and Barnabas—“returned to Lystra and to Iconium and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the Kingdom of God.” Again, in Acts xv. 41, Paul went through Syria and Cilicia

“confirming the Churches.” Here then you have stated in brief the original of these missions of the HOLY SPIRIT, and it is from this example, and with the same end in view, I have taken my ideal of a Teaching Mission, closely identifying them with the work of the HOLY SPIRIT and our LORD’s command to His Apostles.

The example of the Apostle S. Paul.

But it may well be asked, How are we to know that the words “confirming the souls of the disciples” stand for as much as this? Have we any means of ascertaining what was the sort of teaching S. Paul gave on these revisits to the Churches?

I venture to suggest that we have a very complete answer to this question in S. Paul’s own Epistles. For when he was unable through his imprisonment at Rome, or from other reasons, to go about confirming and strengthening the Churches, he confirmed the souls of the disciples in these Churches by writing to them letters, and in some of these letters we have in brief a Teaching Mission.

For instance, take S. Paul's letters to the Ephesians, Colossians, or Philippians. These Epistles, as regards their subject-matter, are models of the characteristic spirit and manner in which both faith and practice should have their place and be treated in these missions. They give us not only the kind of subjects, but also the character of teaching which S. Paul must have given as he went from Church to Church confirming the souls of the disciples. They are addressed to the Saints, or as we should now say the Faithful, but although called to be Saints, they were, as they are to-day, men and women who were in all sorts and conditions of advance, or stagnation, or worse, in the spiritual life. Yet S. Paul's message to them is not the call to repentance, but to perfection, and renewal unto holiness : "Let us cease to speak of the first principles of Christ, and press on unto perfection ; not laying again a foundation of repentance from dead works, and of faith towards God, of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

S. Paul's Epistle to the Romans is interesting from this point of view, and it confirms what I have been saying, for in this Epistle we have the subjects and characteristics of the preaching of both missions combined in the one Epistle—the first eleven chapters containing the subjects of a converting mission, the next four a confirming mission. The division is so marked as to imply that they did not originally form one Epistle, but that the last four chapters form a complete Epistle in themselves and was sent at a later date.

The first eleven chapters, as we have said, contain the elements of all true mission preaching of repentance, and of warnings of judgment to come, and efforts to bring about conviction of sin, as also of God's long-suffering love and mercy towards all sinners.

The next four chapters are filled with an entirely different spirit and message. In them we find the teachings of the gifts and grace of God, of the call to the perfect fulfilment of religious duties of every Christian, not only in his life in the Church, but also in the world, as

a churchman and as a citizen. It is a call to arouse those who have fallen away from grace into a state of indifference or sloth, to awake to a salvation which is nearer than when they first believed—that is, at their conversion. In fact, S. Paul's words in Rom. xv. 13 sum up well the end which these teaching missions should always keep before them: "Now the GOD of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the HOLY GHOST."

It is true, however, that many missions now preached combine in part both missions. As one of the mission clergy once said to me, "The last week of our fortnight Parochial Mission is not unlike that of your Teaching Mission." This undoubtedly is in part true, but we believe it is a mistake.

The first preaching of missions was confined to the conversion of sinners and to bring them to repentance. But the introduction of the preaching of other subjects is not hard to explain. When Parochial Missions first began to be held in this country, some

The
changed
character of
the Paro-
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sion.

seventy years ago, the spiritual life of the people was at a low ebb, and there was the great need of the preaching of repentance throughout the Church. A mission in those days, with outdoor processions, and street preaching were novelties, all of which helped to crowd the Churches with outsiders, and bring in many of the fallen and ungodly sinners. Now this is not the case ; the whole spiritual life of the Church in this land has been extraordinarily developed and increased, and outside the Church all sorts and conditions of religious bodies have been at work over the whole of this period, working on the lines of these Parochial Missions, out in the streets nightly, doing active mission work all the year round in mission halls and other religious buildings. Years ago such efforts created a great amount of notice, attracted great numbers, and produced marked results. Some twenty-five years ago, when I was working at S. John's, Hanley, in the Potteries, we had a very large and energetic evangelical mission at work in the streets nearly every night of the week, with a succession at intervals of every kind of mission in

our large mission hall. In those days there were also four or five other missions connected with various churches and **Reasons for this change.** religious organisations in the town, all at work on similar lines, and often holding out-door services simultaneously with ours in the large market-place of Hanley.

It is little cause for surprise, with all this vast amount of mission work that has been going on in our cities for the last fifty years, that the Parochial Mission fails to draw in the outsider as they used to do, and that therefore the congregation with which missionaries have to deal to-day is a very different one, and as often as not represents only a full gathering of the Church people of the parish. If this is largely true, and I think that most mission clergy would admit it, we have the chief reason why the character of the Parochial Mission has somewhat changed, and that of the Teaching Mission entered into it.

But, as we have said, we believe that it is much better to keep both missions entirely distinct. The Parochial Mission, it is true, must contain a certain amount of the preaching of

the gifts and grace of God, that is, instructions on the Spiritual Life and Prayer and the Sacraments, but only in that subordinate way, proportion, and place that the preaching of Repentance, Confession of sin, and Absolution should have in the Teaching Mission.

The great need for these Teaching Missions of the HOLY SPIRIT lies here. The vast majority of those attending and filling our Churches Sunday by Sunday are for the most part communicants, more or less frequent in their Communion and attendance at Church, who never get beyond a certain stage in the spiritual life, many of them lukewarm, neither one thing nor the other, neither devoted Christians nor very bad ones, making no advance, but rather falling away, if not altogether, from Church. Attendance at Church and a certain regularity at Holy Communion is too often considered as satisfactory signs of a holy life, but often behind such lives there is little of real prayer or devotion, or true knowledge or love of God, or advance in true piety and religion. The object of these

**Need of the
Teaching
Mission to
instruct
and en-
courage per-
sonal piety
and faith.**

teaching missions of the HOLY SPIRIT is to help such people, not only all who are in regular attendance at Church, but the irregular and casual comers, or any who have fallen away altogether. It is to help the faith, piety, and devotion of all to a fuller love and knowledge of GOD our LORD, through a more perfect use of all the means of grace, in Private Prayers, Meditation, Bible-reading, and frequent Communion.

There is nothing which is beset with more difficulty, or in need of more encouragement and direction, than the development of this hidden, private, personal, spiritual life of everyone of us. S. Teresa was often saying "all our difficulties come from our not knowing how to manage ourselves."

The lack
of zeal, de-
votion, and
love of God
behind
much
Church
attendance.

We are sure that many think far more hardly of themselves and their spiritual condition than GOD does, and with Blessed Peter are ready to say, "LORD, depart from me, for I am a sinful man," just when our LORD Himself sees in such an one, a man or a woman who can do great

things in His Name. Everyone wants ten times more encouragement, help, guidance in their spiritual life than they ever get.

This failure to confirm and strengthen the "life that is life indeed," "the life that is hid with CHRIST in GOD," that lies behind all externals in religion, and without which all externals are valueless, we believe is the reason why large numbers attending our Churches Sunday by Sunday make very little advance in holiness. The experience and knowledge gained from the thousands of good resolutions which I have received in these missions has convinced me that most people find the management of their spiritual life extraordinarily difficult, and that even those in regular attendance at Church often say very little private prayers, the larger number omitting them altogether in the morning, or spending the briefest moment in saying them.

It will be well now perhaps, before we begin to speak of the actual work of conducting one of these missions of the HOLY SPIRIT, to say something about the general character of this kind of mission, for, as I have insisted, it has a

distinct and well-defined character of its own ; so much so, that it is possible for it to follow a

The Teaching Mission wholly distinct from the Parochial. Parochial Mission within two or three years and yet not be, as many perhaps would suppose it to be, a rather dull repetition of the past mission, shorn of all its religious enthusiasm and

excitement, of window bills, house to house visitations, nightly street processions, and much else that goes with the Parochial Mission and helps to make it the power that it is in a parish. It is quite true that all these are missing in a teaching mission of the HOLY SPIRIT, but these missions have nevertheless their own special characteristics and attractions, which are no less powerful for good, or less attractive from being more hidden, quiet, and reserved. This mission, it is true, does not go out into the streets, nor is mission literature distributed from house to house by a special band of mission workers, nor are factories and large works in the parish visited during the mission for preaching in the dinner-hour, or at other times. All the preaching and its devotional services are centred and held in the Church, and these are as full and as

numerous as in the Parochial Mission. Although there is a definite work of preparation for it in the parish, as will be spoken of later, it is only so far as to make the coming mission well known, and to prepare the people devotionally to receive it, and to make the best use of it when it comes.

It is also necessary to say a word as to those for whom this mission is specially intended, for often quite wrong views are taken. The last thing to be desired is that it should be regarded as a mission addressed to communicants only, which practically means the comparatively small number of the faithful in every congregation who are ever ready to respond to every appeal and take part in every good work. This restriction to communicants would be entirely wrong and most misleading, and would fail to get hold of just those for whom these missions are most needed, as will be understood from what I have already said. It is necessary to state this emphatically, for again and again I have found that clergy often tell their people, if not warned

Not a mission to communicants only, but for all Church people, good or bad.

not to do so, that this mission is intended chiefly for communicants. In fact this is so much in general belief that in this year's *Church Year-Book* all the teaching missions which I took last year have been described as for communicants.

This is, however, a great mistake, for they were missions for all Church people in the parish, communicants or not.

In fact these missions are largely helpful in bringing back to Communion many who have entirely fallen away, or who have never been to Communion since their confirmation. Large numbers attend Church who only make a Communion at infrequent intervals, and certainly would not regard themselves as communicants of the Church, or come to services specially arranged for communicants, any more than they would attend a guild meeting. There are often many unconfirmed and some unbaptized in every congregation, and this mission is for all and every one of these different classes who are more or less present on Sundays in Church.

II

THEIR CHARACTERISTICS, AND PREPARATION FOR

BEFORE I give particulars of the special services, I desire to say something on two most important subjects necessary, as we believe, to the success of these missions. The first is the subject and character of the addresses given. If I am certain of one thing more than another in regard to this mission, it is this, that if they are ever to become popular and hold the large place in the maintenance and development of the spiritual life of the whole Church, as I very much hope they may do, the character of the preaching of them, and the subjects chosen must not be scholastic or intellectual, or a series of sermons or instructions on the Articles of the Creed or Sacraments, or on the Commandments or Doctrines of the Church,

as suggest the contents of books of theology or lectures, otherwise they are doomed to failure. Teaching Missions on the lines of missions of instruction have never become popular, although they have been in existence for some years, and we believe that it is entirely due to their being conducted more or less in this way. It is not that such missions are not wanted at times, and may be in some parishes very useful, as we have said, but we do not believe that they will ever be popular or gather many people to them. I realised this when I began to preach these Teaching Missions more than fifteen years ago, that it was impossible to get any congregation to come to Church for eight days to listen to what must be little better than lectures or instructions on theology. I have from the first, in accordance, as I believe, with our LORD's command and Apostolic example, made them teaching missions of the HOLY SPIRIT, or spiritual instructions in Faith and Piety, and the observance of religious duties common and binding on all Church people.

It is possible to teach the whole Faith in

this way without lecturing or delivering a series of sermons on Doctrine which are more or less technical in language, and difficult to follow or understand by ordinary churchfolk, who are not masters in theological expressions or terms, nor need be.

These are missions of the HOLY SPIRIT ; and it is quite the wrong time for learned instructions, or the display of fine arguments, or reasons for holding or believing this or that doctrine, or introducing the subjects upon which there has been, and must be always, a certain amount of bitter religious controversy existing in some directions.

The appeal of these missions is to the heart, not to the head, to that knowledge of God which GOD alone can give of Him- self, and the Love of GOD which the same knowledge GOD-given can alone inspire. The aim of the mission is love, joy, peace in the

**Their ap-
peal to the
heart not
head, to
faith not
reason.**

HOLY GHOST, looking in His name and power for another Pentecost in a parish where all may be with one accord in one place, and all continue steadfastly in the Apostles' Doctrine

and Fellowship and in the Breaking of the Bread and the Prayers.

The tone, character, and spirit of the addresses should have about them that which the word conference or convention suggests. The will-power, or magnetic influence of the preacher, the rousing sermon, much declamation and oratory, are out of place, however necessary in a converting mission. The aim and object of the mission is different, and attained by other means. The ideal which everyone who preaches one of these missions should keep before him is contained in the words of S. Paul, and for the same reason that he gives to the Corinthians: "My speech and my preaching were not with persuasive words of wisdom, but in demonstration of the Spirit and of power, that your faith may not stand in the wisdom of men, but in the power of God."

The sub- If any were to ask what subjects
jects chosen he was to take in preparing to con-
for the ser-
mons and duct one of these missions, I would
addresses. suggest that he studied S. Paul's
Epistles already alluded to in this connection,
and not only the subjects, but his method and

manner of confirming and strengthening both the faith and devotion of those whom he addressed, enforcing both faith and practice from the spiritual experience and revelation of his own personal life of union with GOD our LORD JESUS CHRIST, taking special note in what an informal way S. Paul introduces and teaches, many of the great fundamental doctrines of the Catholic Faith, with none of the unattractiveness or language or technicality of a theological treatise.

After such a study, such an one should then, out of his own personal spiritual experience, life of faith, and the revelation of GOD given through union with Him in Prayer, Meditation, and Communion, plan out an eight-days' mission which shall best express and teach the Faith of the Church, the Gospel which he has received of our LORD to deliver, and translate "the deep things of GOD" into simple language of his own spiritual experience, which the HOLY SPIRIT teacheth, and which a child even should be able to understand ; avoiding theological and philosophical terms which are not understood of the people, a fact the clergy too often forget.

In the selection of subjects those apart from the teaching of the doctrine of the Being of GOD, the Love of GOD, the Incarnation of our LORD JESUS CHRIST GOD and Man, and the HOLY SPIRIT ; the sevenfold gifts of the HOLY GHOST, the four Cardinal Virtues, the three theological Virtues of Faith, Hope, and Charity, may well find a place. The evening addresses should deal chiefly with the means of Grace, Prayer, Meditation, Absolution, and the Blessed Sacrament. I have made it a practice to reserve Tuesday, Wednesday, and Thursday evenings for Prayer, Meditation, the Blessed Sacrament and Absolution. It is impossible to give a list of subjects for a whole mission, each will do best to preach the Gospel as he has received it of our LORD. It

The preach- is the same Gospel, but each one
ing of the has his own special revelation of it,
Faith in and with S. Paul everyone of us
terms of a in his measure ought to be able to
revelation say with that apostle, that this Faith
and a life. of the Gospel which he preaches is not after
 man, neither did he receive it from man, nor
 was he taught it, but it came to him through

revelation of JESUS CHRIST, in numberless hours spent in Prayer and Meditation and in a life-long frequent communion with our LORD in the Blessed Sacrament and Spiritual Communion.

Ever since my ordination, now some thirty years ago, I have followed one course in choosing the subjects of my sermons, or later on my retreat addresses, from which I have derived the greatest benefit, and I therefore venture to state it. Namely, I always chose some great article of Faith or doctrine of the Church, or Virtue, or Spiritual Gift, and at the time read all I could get hold of on that particular subject, and tried to think it out, as to make it a permanent part of the Gospel which I preached. I have been content to again and again read up and rearrange, and speak on the same subjects, continually adding to and increasing their number, and endeavouring to perfect my knowledge in this or that doctrine, or mystery of the faith, or virtue, or religious duty, in which I felt I was ignorant or not fully instructed. All who will do this will, we believe, best understand the truth of S. Paul's words given above, for in this way the Gospel which we preach is the

preaching of a revelation, and not merely the preaching of that which is the result of book learning, of the putting together of a "few words" out of a ready fluency of speech, or a general knowledge, as quickly put together, as often as quickly forgotten, but out of a wisdom and knowledge which the HOLY SPIRIT teacheth.

The second subject of importance for the success of these missions is the hymns and the hymn singing. I have always taken the greatest care both as regards the selection of the words of the hymns for these missions as I have of the tunes to which they are sung, for I believe that both have a very great power for good, and that the spiritual results of the mission rests largely on this being done. Much depends also on the hymns being properly accompanied and congregationally well sung. Very often, because they are only mission hymns, it is thought that anyone will do to play them, and that accompanying them anyhow will do, but this also is a great mistake.

**Mission
hymns and
hymn sing-
ing.**

An indifferent and inefficient organist can do much to endanger the success of a mission. It is therefore important that the congregation should be taught and well able to sing the special hymns, and that there should be a competent organist to accompany them. It is often difficult to get the regular Church organist for the afternoons. In this case it is far better to have none than a poor substitute, as bad playing hinders and does not help the singing, and destroys the devotional character and quiet of the service. If any other instrument than the organ is used, a piano is by far the best substitute. It is always possible to get someone who could play a piano well, whereas there are few or none in most parishes who can play the organ. I have however, when no organist was available, had the hymns at the women's services on the week-day afternoons sung unaccompanied. I believe there is much to be said for this. It is possible to start the hymns on a low note, with the result that everyone can sing them with ease and without effort, and on this account the hymn singing is both devotional and reverent.

But unaccompanied singing is only possible in the afternoons, when the congregation rarely exceeds two or three hundred.

In regard to a further question, as to who is best able to preach and conduct these **Who best able to preach these missions?** missions, I would venture to say that it is a distinct vocation, and that those who conduct Parochial Missions are not necessarily fitted or capable of preaching these missions of the HOLY SPIRIT, any more than many of these same mission preachers are necessarily fitted or capable of conducting retreats. The two vocations may be, and are often found together, but it does not follow that they are. I think it may probably be found, for I am led to understand that the mission of which I am about to give particulars will be new to many, that many clergy who now conduct retreats but have never preached a Parochial Mission, and never could, will, I hope, be encouraged by what I shall say to consider seriously whether they have not the special gifts needed to conduct and preach them. This is the result of my own experience. Many years ago when

I first began mission preaching, soon after I joined our community, those who had the arrangement of my work prevented me from taking Parochial Missions, on the ground that I was not fitted for it. At the time I found it hard to accept this decision. I now know that it was a wise judgment. It led to my taking many retreats which thus fell to my lot, being shut off from mission work. It was from the deeper and closer study of the needs of the spiritual life given me in the preparation of these retreats that I gradually worked out for myself these Teaching Missions and began to preach them.

I should therefore not be surprised if some who now preach Parochial Missions may not find, like myself, their vocation and gifts better used in conducting these Teaching Missions of the HOLY SPIRIT, and also that many who conduct retreats and yet have never taken missions may find that they could well manage these.

In answer to the question, When is a parish ready for a Teaching Mission? we would answer, At any time: for in whatever

condition of spiritual life a parish may be, a mission of this kind cannot fail to be a blessing.

When is a parish ready for this mission? In fact, this mission is or should be to the parish what the three-days' retreat is to the soul life of many a retreatant. Retreats are

for those who are in all sorts and conditions of spiritual growth and decay, and all may be equally benefited and blessed by them, and this is also true of those who attend these missions.

A parish, then, is always ready for a teaching mission of this kind. It is a call of the Church in a parish for her people to come apart and rest awhile with God, but it is for spiritual rest and recreation, and not the solving of hard problems and dealing with difficult doctrines. It is for comforting, confirming, strengthening, in the presence of the LORD, Church people in their efforts, often very feeble efforts, after piety, and for the encouragement of all in the further growth in holiness, perseverance towards spiritual perfection.

The length of the mission should be eight days, beginning on Sunday and ending on the

following Sunday evening, and nothing short of this should be attempted, nor should it be prolonged over the eight days. Week-end missions beginning on the Thursday and ending on the Sunday are too short to lead to any practical results. It may be good in some country parishes where the population is very small to shorten them, as I have **The length** done in a few cases, to five days, **of the mis-** beginning on the Sunday and end- **sion.** ing the following Thursday evening. But these are the exceptions, and as a rule the mission should last for eight days, beginning and ending on a Sunday.

These missions are so short that it is better that one only should conduct them. It is not needful or desirable to have special children's services. This kind of mission is not intended for them, but any children who are confirmed should be invited to attend the services. There being therefore no children's services or outdoor preaching, it is quite possible for a single mission priest to take the whole mission, and with only one exception I have always done so. Two kinds of preachments are not

wanted, as in Parochial Missions, where one missionary may be very effective as a rousing mission preacher, but incapable of giving the instruction or taking the after devotional

**One mis-
sioner only,
no outside
mission.**

meetings. It is well also to make use as far as possible of the parish clergy in seeing people, and in many other ways in which the assistant missionary generally takes part. Neither is there need in these missions to bring outside mission workers, to go about the parish visiting and trying to get people to come to church. The people of the congregation themselves should be exhorted to do this work themselves, not, that is, to ask them to go out, as in the Parochial Mission, into the highways and compel people to come in, but to go about among their own acquaintances and friends, and tell them about the special work and aim of this kind of mission, and get them to come to Church. This week is a week of holy convocation, undertaken for the Glory of God, His Church, and religion in the parish, and Church people are generally most ready to do this bit of work themselves, and do it both well

and gladly. We therefore recommend that there should be no assistant missionaries, or outside mission workers, but that the parish clergy and people should do any work in visiting and bringing people to Church as far as it is necessary themselves.

In regard to the best time of the year for the Teaching Mission, again one may almost say that any time will do. Some seasons, however, are better than others, though I have taken these missions in almost every month of the year, with the exception of July and August. The best time undoubtedly is Lent, beginning with Septuagesima. If one is taken in Advent, the second and third Sundays is the best time for it. These missions may be held with great advantage after Easter, and some of the largest I have conducted have been held at this time. The best weeks are as

The best time for holding these missions.

follows: The fourth Sunday after Easter, ending on the following Rogation Sunday; or the Sunday after Ascension ending on Whitsunday. Trinity Sunday to the following Thursday is a good time for a short country

mission. In parishes where many of the people work in the fields or market gardens, this season of the year would of course be impossible.

It is often necessary to arrange the date of a mission a year beforehand, and to let the parish know of the mission and the date, but the actual preparation need not begin until six months before it. Something should be written about it in that month's magazine in a letter from the vicar. There is also a little leaflet, "Teaching Missions : their Aim and Object" (Mowbrays, Oxford), with a little prayer for the mission at the end, to be said daily, which may be distributed to all Church people in the parish. This leaflet tells them something about the character of this mission, which in most cases is new to them, and it gives to all a prayer which can be said daily for God's blessing upon it.

The leaflet is a small one, and can be conveniently placed in books of private prayers.

The following month, the fifth month before the mission, the one who is conducting the mission should write a letter himself for insertion in the parish magazine. The Bishop of

the diocese is often kind enough to write a few words commending the coming mission to the people and sending his blessing upon it ; where this can be obtained it is of great help, and should also be inserted in the parish magazine.

It may be of use to give a specimen of the kind of letter such as the missionary might write for a parish magazine :

To the people of the Parish of S. Luke's Church, Duneaton. Grace, mercy, and peace from GOD our Father and the LORD JESUS CHRIST.

MY DEAR BRETHREN,—I have been asked to conduct a Teaching Mission in your parish Church for eight days, from November 2–9.

The chief object of this mission is the strengthening and confirming of all the faithful, and the bringing back to GOD and His Church those who have become indifferent or careless, or who have fallen away altogether from churchgoing, prayer, and the love of GOD.

**Specimen of
missionary's
letter to a
parish.**

It is usual to find in every parish many

regular Church people who are not attracted by the word mission, but rather the reverse. They connect it with revival services and unhealthy religious excitement, and so make up their minds beforehand to stay away and have nothing to do with it. However wrong such a state of mind may be, this Teaching Mission of the HOLY SPIRIT is a mission of a different character. It is a week of devotional services, preaching, and prayer, dealing with and teaching the elementary duties of Faith, Piety, and the Christian Life.

Many people attending Church never really get to know GOD in any lovable and devout way.

If we really know and love GOD as we ought to do, His worship and service are the happiness and strength of our lives, whether in our homes, or business, or Church, for such devotion and love of GOD enters into all our joys and supports us in all our sorrows: without it life is but a poor thing and ends in gloom.

I hope therefore that these few words will dispel any wrong impression as to what this Teaching Mission is, if such exists, and that one

and all of you will do what you can by prayer, and by willingly giving up a little time to learn the special hymns, to receive that spiritual blessing, teaching, and help which I am sure God Himself desires that you should receive through it.—I am your faithful servant in CHRIST, &c.

III

THEIR SPECIAL SERVICES AND WORKING

WE now come to speak of the special services of the mission. It is very much better not to have any special service on the Saturday evening before the mission begins. Saturday is a very bad evening of the week to get a congregation together. There is no need of a service for the reception of the missionary, which usually takes place on this evening in Parochial Missions. These missions should therefore begin with the Holy Eucharist on the first Sunday of the mission, and the people should be asked to make it such, and come and pray thereat for God's blessing upon it.

The Sunday-morning services should, as far as possible, be those customary in the Church where the mission is held, unless there is any obvious reason for the contrary. There should

be a service for men only on the first Sunday afternoon. The subject of the discourse should not be sensational, or on some out-of-the-way topic, with a view to attract, but one in character with the spirit of this mission. It is a

Plan of the
services
and ser-
mons.

great thing at the first to get the men interested in what to them is a new kind of mission. We know from experience that many men will come to the evening services during the week following if they know at the beginning that the mission is to try to help them to a truer knowledge of the worth of religion, and the love of God and their neighbour, their homes and themselves, and that the primary object is not conversion, but edification, and their confirmation in the Faith.

The answering of questions and discussions should be altogether avoided, as all religious controversy, even if it is introduced from outside, should be ignored and passed over in silence.

Evensong on the Sundays of the mission must be said at an earlier hour, for the first Sunday's evening service is one of the most important in the mission, and if it includes Evensong there

is no time or opportunity to do what must be done on this evening if the people are to be sufficiently interested and aroused to come during the week. This Sunday evening service is in fact the first chance of getting in touch with the full congregation of the Church. Although there is sometimes objection raised to the displacement of Evensong and saying it at the earlier hour of 4 P.M. **First** or 5 P.M., on the Sunday afternoon, **Sunday** it is always possible to establish the **evening** need of doing this for the above **mission** reasons. **service.** If also notice is given at the Sunday morning service that the evening service will consist simply of Hymns, Collects, and Addresses, and that there will be no after-meetings, and that the service will last no longer than the ordinary Sunday evening service, it will be found that this is sufficient to remove any misunderstanding. But it is essential that this first Sunday evening service of the mission should be a special service and not Evensong, and that the evening service should begin at the usual hour.

The order of the men's service, as that of

the women's service in the afternoons during the week, should be as follows: Hymn, Prayers, *i.e.* two or three Collects ending with the mission Collect and LORD'S Prayer, followed by short Scripture Lesson, Notices, Hymn, Address, Hymn, Collect, and Grace.

For years there has been the need of a special hymn-book for these missions, and at last I am glad to say they have one provided, for the publishers of this book kindly responded to my appeal and offered to print one. I have taken the greatest care both in regard to the selection of words and tunes. It is quite a small collection, but it will be found, we believe, more than large enough. Although eight hymns are required on every week-day of the mission, I have rarely made use of more than a selected twenty-four hymns during the whole mission. It is better to repeat again and again on different days those hymns which are found to be most popular in any particular place or congregation. There is little fear in these short eight-days' missions that the people will get tired of any one of the hymns. It is called

**A new
Teaching
Mission
Hymn Book.**

“MISSION HYMNS, for use in Teaching and other Missions.” There will be only about three dozen hymns with music, but there will be in addition a similar number of well-known hymns of which the tunes are generally known. All these are suitable for use. Besides these there are also some metrical Litanies and Hymns to the HOLY SPIRIT which may be said kneeling, rather than sung, before any service, preferably the afternoon service, or at any devotional gathering for Prayer or Intercession at midday or at any other time.

The order, therefore, in preparation for the mission as far as we have gone is: first, the letter from the vicar, six months before the mission begins, in the parish magazine, with a few words from the Bishop of the diocese if possible, and the distribution of the leaflet on Teaching Missions. The next month a letter

from the missionary; but at the beginning of the next month, the fourth before the mission, special preparation for it must begin in earnest. It is good also to give to all who would make use of it “Parish Intercessions

Parish In-
tercessions
for the mis-
sion.

for the Mission," printed by the publishers. It contains Intercessory prayers for every day in the week on different subjects connected with the parish and its people. Besides this, one evening in every week should be set apart from now until the mission for a special Intercession service and mission hymn practice. This is one of the best devotional means of preparation and of interesting people in the coming mission and making it known and looked forward to. The service should consist partly of Intercessions and partly of hymn singing. The Intercessions should come first, and not be longer than fifteen minutes. The Intercession service may take the following form. To begin with, the Litany of the HOLY GHOST, said by all present, kneeling, the Collect for Pentecost, and then the "Parish Intercessions for the Mission," may be used, those who have copies being able to take their part more easily in them, and it also gives the one who conducts it opportunity to insert special Intercessions on almost any subject suggested by the needs of the parish. But this part of the

Preparation
service of
Interces-
sion, and
mission
hymn
practice.

service should not last longer than a quarter of an hour. After this the people should be told to sit. The hymns should be sung sitting, not standing. The list of hymns should be chosen and sent by the missionary. As this week-day evening service is chiefly devotional, those even who cannot sing much should be told this, and encouraged to come. The tunes of the hymns are so simple and popular that they are within the reach of almost all, except the few who have neither ear nor voice for any music. The singing of the hymns, if care is taken not to make it like a choir practice, may be, and often is, from the spiritual character of the words of many of the hymns, an intensely devotional service.

Three Sundays before the mission begins it is well to slightly shorten Evensong, by ending at the third collect with the prayer of S. Chrysostom and the Grace, and to have a congregational practice of the special mission hymns. This, however, should not be extended beyond the hour at which usual Sunday evening service ends, and the people should be told this. If this limit is not exceeded, double the number of people will remain.

The cost incurred in these missions for literature and printing as in every other direction is small. The following only is necessary. The letter of the missionary printed in the parish magazine should be reprinted as a one-page leaflet, with all the special services of the mission at the back, and these distributed throughout the parish two months before the mission. These leaflets should be printed in red or violet. They may thus be used also as a small window bill. It is important that

Small cost
of mission
literature
and print-
ing.

none of the literature and leaflets used in Parochial Missions should be distributed or made use of, as it only helps to confuse in people's minds the Teaching Mission with the Parochial.

A little folded card also should be printed, giving a complete list of all the services; these also are printed in red or violet, and distributed on the two Sundays before the mission to all who are in Church (not the children), and in the parish as far as is thought necessary. The leaflet and this card are both very important,

Leaflet and
small card
of services.

and the only absolutely necessary literature to be printed in preparation for the mission. But it is well also to have about three dozen large posters printed. Specimens of posters and little cards recommended can be obtained from the Wensleydale Press, Hawes, R.S.O., Yorkshire. The posters and service cards should be printed in red or violet. In regard to the afternoon services, both the men's service and the women's service during the week should be at 3 P.M. if possible. If there is a children's service on Sunday at this hour, it should be either taken at an earlier hour or elsewhere. The afternoon service on the first Sunday of the mission, as on the last, is most important, and even if the children's service has to be shifted or even abandoned, it is worth doing so, but this last is hardly ever necessary. The Sunday evening service should be, as we have said, at the usual hour. No children should be allowed to attend unless they come with their parents, or if it is necessary to admit them they should be placed at the back of the Church, so that if they get tired or troublesome they can easily go out of Church. The

order of service on Sunday evening as throughout the week should be as follows : Hymn, Prayers, extempore Intercessions and Thanksgivings, ending with the LORD'S Prayer, Hymn, Lesson, and Notices, Hymn, Sermon, Hymn, Address, Hymn, Collect, and Blessing.

It may perhaps be well to say one or two words further about some of the parts of this service, which is the same in the evening **The order of evening service throughout the mission.** The first hymn should be always a long one. It serves to get the congregation settled and any late comers into their places. The extempore Intercessions may begin with the words, "Let us pray for GOD'S blessing on," &c., at intervals saying, "LORD, hear our prayers," and the people responding, "And let our cry come unto Thee." These should be followed by extempore thanksgivings beginning with "Let us thank GOD for," &c., and ending with the words, "Let us say all together : Glory be to the Father," &c. Then follows the mission Collect and the LORD'S Prayer ; then a hymn. This second hymn in the evening services should always be a hymn to the HOLY SPIRIT,

and one of the best to have is "Spirit Divine, attend our prayers." After this follows a short Bible lesson. The notices then are given out. Every communicant should be asked to be present, and if prepared to communicate at least, at the Holy Eucharist, twice in the week. It should be a week of frequent Communions.

None of the services, or the sermons, or addresses of this mission should be long, and the people should be told this in giving out the notices. The afternoon service should never last more than the hour—forty-five minutes indeed should be the limit—and the evening service not more than the hour and a quarter. Some few in every Church are ready to stay any time, but the large majority appreciate greatly a time limit that is kept to, and it should never be broken; it will not only retain but greatly increase the congregations. Many stay away from mission services because, as they say, they never know when it will be over, or how long it will last. We are confident from past experience that to tell the people from the first that the service will never last beyond a certain time adds greatly to the

numbers of those who would not otherwise think of attending, and who are just those who want the help of the mission most.

On Sundays the usual Sunday alms collection should come with the singing of the hymn before the sermon. It disturbs the service to have it taken later on. This first address should not be more than twenty minutes ; if it is longer the tendency will be for the people to leave the Church during the singing of the hymn that follows it, and this is not at all to be desired, and will indeed never happen if the limit given above is not exceeded, for it will be too early in the service for any to think of leaving. Nothing should be said about people leaving ; it should be taken for granted that all will stay. The second address on this, and on every evening, should not be spoken of or referred to as an instruction, or be of the character of an instruction. It should be, as all the addresses, of an instructive but devotional character, the appeal being made to the will by the heart rather than the head, to faith rather than to reason. The first address should always be based on some passage

or narrative of Holy Scripture, the second address should not be, for the inevitable result of this, if it is done, is to entirely blur the imagery left on the mind, and any deep impressions which have just been received, as surely as placing a second and different seal upon still half-melted wax before the first is properly fixed and hardened, with the result that both are rendered useless. The second address should be intimately connected with the first, but be on some devotional subject of Christian piety or virtue, for which the first address has prepared the way.

After this second address a few moments may be given for silence and prayer, which should not last more than a minute or two, and the congregation thus kneeling a hymn should be sung. A hymn sung kneeling should thus come every evening after the second address. The words, therefore, of the hymn chosen should be those that are suitable for this purpose. Those specially so are 10, 14, 21, 26, 35, 36, in "MISSION HYMNS."

It is necessary, therefore, immediately after the second address, to say, Let us pray, and

when the congregation are kneeling, either say a prayer or give out a hymn—saying that it is to be sung kneeling. The evening service then ends with the Collect and Grace or Blessing which follows this hymn.

There should be no choir in the choir stalls on this first Sunday evening or during the week. They may sit in the front rows of seats in the Church, in either surplices or cassocks, or there may be no choir on this first Sunday evening. There is no need for one, and it is well to make the service and singing as congregational as possible. It is desirable that there should be voluntaries after all the evening services, and indeed before them. If the right sort of music is played they are a very great help, but it should be of a quiet character, all loud and elaborate concert pieces being out of place.

It may be in place here to say one or two words in conclusion as to the working and arrangement of the mission during the week, for it aims at being more than a week of much hymn-singing and sermons. And first

The working arrangements of the mission during the week.

there should be on every week-day three services, preferably at the same hours every day—the early Eucharist, the women's service, and the evening service. In spite of frequent objections raised and obstacles suggested, I have always had these three services daily throughout every mission I have taken, and on every day of the week. Although often I have been told it is impossible to get women to Church on every afternoon of a week, or people to Church on Saturday afternoons or evenings, to make it worth while to have a service, in spite of this I have never failed of a congregation, and one well worth having. These missions are so short that it is possible to ask and expect people, for once in a way, to do great and unusual things. If these teaching missions of the HOLY SPIRIT rise in any way towards their ideal, and bring with them the spiritual happiness and joy that they ought, the Church people in any parish will be always found ready to respond, and in large numbers too, and with a glad heart, and be very sorry when it is all over. It should therefore be a fixed rule to have these three services daily,

and at the same hours. It is a great mistake to vary them daily to suit this or that small section of individuals in a congregation.

It is good at the end of the evening service on some of the earlier nights of the mission to go down to the end of the Church and give away to those present some leaflets as they leave the Church. It helps the missionary to get in some sort of touch with those present and to see who is in Church. If the congregation is large the other clergy will have to assist him.

The leaflets suited for placing in books of private prayer, which I have published for my own use in this way, are on Self-examination, Prayers before Bible-reading, and one on the Blessed Sacrament and frequent Communion. These are given out on Monday, Tuesday, and Thursday respectively, and on Wednesday the Resolution leaflet.

Special
leaflets
for distribu-
tion after
evening
services.

Of this Resolution leaflet it is necessary to say one or two things. This leaflet should be given to everyone present on Wednesday evening, and to any who have not received one at the services on the following days until the

end of the mission, for a good resolution should be one of the practical results to be looked for from the mission. Everyone attending the mission should therefore be encouraged to make some resolution to use more faithfully and regularly any of the means of grace from which they have fallen away or have been using in vain, or to begin to cultivate some virtue or grace, or to give up some sin or some bad habit.

On the opposite page is a specimen of the Resolution leaflets, which will explain itself. They are published by Mowbrays, Oxford, at 1s. per hundred.

The people are asked to bring this leaflet to Church with them, putting a cross against the resolution they are guided by God's HOLY SPIRIT to make. Messrs. Mowbray have printed a series of some thirty-six pictures of different Saints on cards, and will print this Resolution leaflet on the back of the card, which then becomes the Teaching Mission Resolution Card which I have adopted. There is a place at the bottom for the one who makes the resolution to

Good resolutions,
cards and
crosses.

I resolve by the grace and help of God

- To say my prayers kneeling both night and morning.
- To make my Communion every Sunday or Fortnight.
- To read a few verses of the Holy Bible every day.
- To have Family Prayers..... To be Confirmed.
- To do something to help forward the work of GOD'S Holy Church, by Intercessory Prayer, Alms, or Work.
- To practise self-examination, especially before receiving the Blessed Sacrament, as the safeguard of a holy life, and best preparation for a good death.
- To give up..... sinful act..... gambling
..... swearing.

Make a cross (X) against any of the above suggested Resolutions which GOD'S HOLY SPIRIT guides you to make, and sign your name here.

Signed.....

Please bring this leaflet with you when you come for your Resolution Card.

sign it. Those who make good resolutions are asked to bring their Resolution leaflet papers marked to Church at the hour given out, when the missionary who is conducting the mission will be in Church. The best and most convenient time is generally before and after the afternoon and evening services. The Resolution card is then filled in by the missionary by placing a cross on the card against the resolutions made ; the card is then signed by the one making the resolution, kneeling, and is given God's blessing.

The most convenient place for receiving good resolutions will be found, we think, to be at the back of the Church, in one of the side aisles ; a board over the top of two seats and placed against the wall makes a good table. People should be discouraged from making many good resolutions—one is sufficient, if it is the right one. Warning should also be given that a good resolution is to do something that you are not doing, and not to do something you are doing already. Several people will always be found to put a cross against every suggested resolution on the paper, however much may be

said by way of explanation to the contrary. Those who make good resolutions may also be given, when they receive their cards, a small, black wood and brass cross, or the small Pugin cross, both of which can be obtained at Messrs. Washbourne, Paternoster Row, London, E.C., at 6s. 4d. per hundred, both of which are very suitable for this purpose. This cross is to help to keep in remembrance their good resolution. These crosses are of very little actual worth, but it is extraordinary the value with which they are regarded and treasured for years, and sorrow expressed when they perchance are lost. Again and again I receive letters asking me if I would send another cross to replace the one that has been lost. All Resolution leaflets should be torn up as soon as the Resolution card is given away, and the people should be told that this is done, and that no one will therefore see their resolution. Unless they are told this, many will not make the resolution they ought to, for fear that their resolution papers will be left about the Church or Vicarage. Thursday evening in the mission week should always be reserved for speaking about the Blessed Sacra-

ment. Sometimes it will be suggested that this subject, because of its importance, should be taken on the Wednesday evening, the usual week-night service, and perhaps the day of early closing. But in spite of this, this subject should be reserved for Thursday evening.

A little card of invitation, however, should be written from the missionary himself, and **Thursday evening's address on the Blessed Sacrament.** should be printed and sent, enclosed in an envelope, to every communicant in the parish, and especially to those who have fallen away from Communion. On the card all should be asked to make a special effort to be present on this Thursday evening, and notice should also be given on it of the Thanksgiving Communion of the following Sunday. This little card of invitation should be sent out so as to reach all the communicants on the Wednesday. It will gather into Church many who would not otherwise come, and it ought to secure the largest evening congregation of the week, and a good attendance for the Friday and Saturday following. Much time will necessarily be spent, on these last days of the week, in Church in

seeing people and giving away Good Resolution cards.

The last Sunday is the Thanksgiving Sunday of the mission. There should be a very large number of communicants at the early Eucharist. It is better to have one large corporate Communion at 8 A.M., and an earlier Eucharist for any who could not be present at that time.

It is often good to have some mission hymns sung at this Communion at different parts of the service—such as at the Offertory, during the Communion of the people, and after the Blessing.

On the last Sunday afternoon there should be a service in Church for both men and women, all in fact who have been coming through the mission, or who have been helped by it. This is the last opportunity for a quiet devotional service and address, for the Church on the last Sunday evening of the mission is always crowded with many outsiders, and very large numbers will attend this afternoon service if it is provided for them. It should be short, not longer than forty-five minutes.

**Thanks-
giving Sun-
day and its
services.**

The last service of the mission on the Sunday evening should be a Thanksgiving service. The choir should be in their places ; this is a necessity in most cases, because the Church is so full. But the service should be the same in every particular as that of the first Sunday evening and throughout the week, until the end of the second address. After this address, if a memorial card of the mission is to be given to the people, it should be distributed at this time in the service. It is best to give one to all present except children. If it is not possible for the people themselves to come up out of their seats to the chancel steps and receive the card, which is the best way, it will be sufficient for the missionary, assisted by the clergy, to go round the Church and distribute them, the congregation sitting.

The choir may sing one or two anthems, or the people may sing hymns during the distribution. After this is ended, there may be a hymn sung in procession, followed by a solemn *Magnificat* sung as a thanksgiving, or the service may end more quietly by all kneeling and singing one of the hymns, as on the

other evenings, followed by prayer and the Blessing.

In conclusion, I would urge that these Teaching Missions should be missions of Love, Joy, Peace in the HOLY GHOST.

Religious controversy should be kept out of it, or anything that would unnecessarily disturb peace or charity. There is a time for everything, but this is not that time. For the space of these

This mission "a truce of God" to religious controversy and differences.

eight days let there be a truce of GOD. It is perfectly possible with S. Paul to declare the whole counsel of GOD and to shrink not from declaring anything that is profitable to Salvation or Catholic Truth, and that without giving offence, if "the proportion of the Faith" is strictly observed, and if this or that doctrine is not insisted on out of all proportion to the rest of the Faith, and of its own relative importance.

We remember our SAVIOUR once said to His own Apostles, "I have many things to say unto you, but ye cannot bear them now." Mission clergy who go to all sorts and conditions of

parishes must keep these words in mind, for they will often feel that there are many things they would like to say to both clergy and people at times, but with our SAVIOUR, if they are taught of Him and have His Spirit, they will know that those to whom they would speak are not ready to receive them.

We have to learn with S. Paul to become all things to all men, that we may by all means save some.

Those who are strongest in the Faith will be the most generous in this matter and the most patient.

There is a great virtue in being humble enough as not to attempt to do too much in a mission ; or to expect that everybody at once must be brought to accept all Catholic truth, and follow all Catholic practice. If it is possible, and it is possible, by the Grace of GOD and the power of the HOLY GHOST, through these missions dedicated to His Name, to bring great numbers of Church people to know GOD better and love Him more, and to bring them to begin to love GOD and to pray, to value

**Its true
blessedness
and con-
summation.**

His holy Word, and to seek His presence in more devout and frequent Communion, there will have been accomplished for them more than the working of many miracles, for it will have brought many, to whom personal religion had been no more than a walking in darkness and the shadow of death, into His Presence, in whose Presence is the fullness of joy.

IV

EXTRACTS FROM LETTERS RECEIVED FROM VARIOUS MISSION CLERGY ON TEACHING MISSIONS

"I HAVE felt for a very long time that what is wanted is something of the nature of what you describe as a 'Teaching Mission.' My own experience has often helped to convince me that people throughout the country are hungering to be taught: few of them know that there is such a thing as the truth which can be put before them as a whole, each part depending upon the rest and all of it revealed by God. When it is put before them in that way people are again and again thrilled by it and give themselves up to it. Unfortunately so very few of our clergy are teachers. It is so much easier for most people to exhort than it is to teach, but it is the teaching which is the more profitable, though the other has its place and is very necessary; but exhortation without teaching can produce no lasting result.

"The possible value of a Teaching Mission was brought home to me many years ago at the first Mission at which I was ever present. I was simply one of the congregation, though I was a priest. The Missioner had a great gift for teaching clearly, and while his sermons did not impress or move me much

—they were too elaborate, I think, to be good mission sermons—the instructions afterwards were quite admirable: he taught us all fundamental things in belief and practice, with the result that we knew what the life and practice of a Churchman ought to be. But what impressed me so much was the extraordinary opportunity for fruitful teaching which was presented by the concentrated and consecutive work of the Missioner. We reached the new point each night while the other points were still quite fresh in our memory, and therefore the new ones fitted into their place and we could see how they thus fitted in. I have never forgotten that mission. I need not enlarge upon the additional help which the atmosphere of prayer and the expectant hearts of those who come contribute at such a time of special effort.

“I hope you will not think that I mean to belittle other kinds of Mission preaching; that is not in the least my wish; every preacher has his own gift and must use it as GOD calls him to do, only what you have written about is a matter that I have felt a good deal about, and so I want to encourage you to give us all the help you can.”

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“In response to your letter, I venture to send you a few words about my own experience with regard to what are called ‘Teaching Missions.’

“When the Mission is intended mainly or entirely for the people worshipping regularly in a Church, and not for all sorts and conditions of persons, I have found on several occasions that a ‘Teaching Mission’ has been very much blessed to these people.

“The people who attend the Church regularly are conscious of their ignorance about important doctrines ; they are in some measure, at any rate, anxious to know more of the truths of the Christian faith, and so are in a receptive state : they do not need sermons to stir and prepare them for the Instructions as people do in a more general Mission.

“We are apt to think that sermons are needed for conversion, and that the instruction is to do the after work of edification. I can only say that I have found in every Teaching Mission the wonderful power of teaching for conviction, and conversion, as well as for edification.

“I venture to think that much of the permanent value of any Teaching Mission depends upon the treatment of the people at the close of each Instruction : it is important that they should be asked to kneel, and should be led to pray about what they have heard : the instructor *standing* about half-way down the Church, facing the Altar, so that he may be the more easily heard by all : recalling some of the important points of the Instruction : repeating one or two of the Sentences which the people have said in the Instruction, and leading the people to repeat them after the instructor in the form of a prayer.

“The fact that it is all so different from the accustomed Sermon helps to attract, impress, and influence people for good.”

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“With regard to the Teaching Missions to which you refer, I am convinced from much experience that it is most necessary in all mission services to work upon

a definite plan of the purgative, illuminative, and unitive methods, and that we shall be unable to bring home to the people the truth as it is in JESUS if we have not prepared their mind as GOD did for the coming of the Gospel by careful teaching of the Old Testament. My own method in conducting mission services is as follows: I first endeavour to lead the people to pray quietly for themselves, their fellow-Christians, and the Missioner. I then give out a rousing hymn, following which I lead them in prayer, they repeating after me sentence by sentence with long pauses of time for them to pray silently by themselves. I then have what we call our Bible Reading, which is always taken out of the Old Testament and is the foundation upon which my sermon is to be placed. The reading sometimes lasts as long as half an hour, but it is not wasted time if the passage has been carefully prepared, and it is remarkable how many have learnt Catholic truths out of the Old Testament who have been preached at for many years without any success out of the New. I particularly find that the Old Testament brings home the love of GOD that no sermon out of the New will ever accomplish; for instance, if I might give one illustration, what could be more touching than the many appeals of GOD by the prophets Hosea and Isaiah, particularly Hosea xi. vv. 3 and 4, as a special instance? I feel quite sure that many missionaries too would find that long Bible readings, explaining if necessary line by line, would have much more weight in the minds of the hearers than the most eloquent sermons. I am against the practice of some who invite questions, because I think they waste time

as well as destroy the continuity of the teaching of the HOLY SPIRIT which should prevail throughout the whole of a mission. The questions would, in all probability, turn to subjects for which the majority of the congregation would be utterly unprepared, and to refuse to answer such questions would be to drive the questioners away altogether."

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"It seems to me that in a 'Teaching Mission,' as in Addresses on the Spiritual Life at a Parochial Mission, the one thing the Missioner should beware of is the assumption that every one present already knows the Way of Salvation, and that this should at any rate at the commencement of the Teaching Mission be made perfectly clear, for the sake of the unsaved who are sure to be there. My long experience of Missions has at least taught me this, that you cannot afford to take anything for granted, least of all that Church people, already baptized, Confirmed and Communicants, do not need pointing to CHRIST for salvation as much as the veriest outcast in the street."

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"I am afraid I can give you very little information about Teaching Missions; it is a subject that I feel I have got everything to learn from others about. I am very glad that you are writing a book on the subject, because many of us feel the great need of enlightenment. I have had some slight experience of Teaching Missions as distinct from the ordinary Parochial Missions. Of course the preparation has not been so elaborate as in the case of the latter.

“The difficulty is to prevent the Teaching Mission practically becoming, as it goes on, an ordinary Parochial Mission, where conversion plays the most prominent part.”

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“As regards that actual concrete thing that we call ‘a teaching mission,’ I have taken precisely one, so it would be presumptuous in me to attempt to say much. What I have been led to read and ponder much lately, partly owing to the anxieties of the hour, is the subject of the HOLY SPIRIT; and were I about to undertake such a Mission now I think I should make a request that the parish be asked to find out all it could about the HOLY SPIRIT beforehand, indicating perhaps a few passages like St. John xiv. 16, 17, 26, also xv. 26, 27, xvi. 7-16, Acts ii., for it to look up, and then I should take the subject of the HOLY SPIRIT to light me right through.”

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“I have been thinking for some years that somehow or other the ordinary Parochial Missions are not doing what they once did, and I have been wondering whether in some places Teaching Missions would not be more suitable.

“In several parishes where I have conducted Teaching Missions it has been at about an interval of a year after a Parochial Mission, and, to some extent, the Parochial Mission has acted as a preliminary preparation for it.

“There is another kind of Teaching Mission upon which I lay some stress: one that lasts for three or

four days—Sunday to Tuesday or Wednesday—conducted generally in country parishes which are quite unfit for Parochial Missions. In this kind of Mission I have urged my co-Missioners to deal with one great subject of the Faith and the practical outcome of it, and not to attempt the whole cycle of Christian Doctrine. I mean, for instance, to preach entirely upon the Incarnation and the Sacraments; or the Atonement and Repentance; or the Resurrection and Ascension and Prayer.”

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